

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, June 30, 1988

Published Since 1877

## Baptists celebrate 350 years of freedom

By Stan Haste and Kathy Palen

PROVIDENCE, R.I. (BP) — Baptists from across the nation revisited their Rhode Island roots in early June for a conference celebrating the 350th anniversary of the first Baptist church in America and Roger Williams' founding of the only American colony to grant religious liberty to all.

Sponsored by the Baptist Joint Committee on Public Affairs, American Baptist Churches of Rhode Island, Southern Baptist Historical Commission, American Baptist Historical Society, and North American Baptist Fellowship, the conference was hosted by the congregation founded by Williams in March 1638. Its famed meetinghouse, built in 1775, was the site of most of the conference sessions.

Besides memorializing Williams, conference participants paid tribute also to John Clarke, founder and first pastor of the Baptist congregation in Newport, R.I., where one of the sessions was held. The church in Newport, a picturesque seaside city, also was founded in 1638. While in Newport, many participants visited the first Jewish synagogue on American soil and the first black Baptist congregation in America.

Among the conference's major speakers were three contemporary Baptist historians — Barrie White, principal of Regent's Park College, Oxford; Edwin S. Gaustad, professor of history at the University of California at Riverside; and H. Leon McBeth, professor of church history at Southwestern Seminary.

In an address on Baptist growth and expansion in the Southwest, McBeth — author last year of "The Baptist Heritage," the first comprehensive history of Baptists since 1950 — said that besides their earlier traditions in the Southeast, Southern Baptists have witnessed a major new tradition in the 20th century, this one centering in Texas. This Southwestern tradition, McBeth said, is characterized by "intense conservatism," "fervent evangelism," and a "spirit of independence."

Noting 40 percent of Southern Baptists now live west of the Mississippi River, McBeth said current Southern Baptists are much more like their Texas and Southwestern forebears than those from the Southeast and East.

McBeth also explored the relationship between the Baptist tradition of the Southwest and what he called "the present theological/political convulsions" in the Southern Baptist Conven-

tion: "Baptists of the Southwest have created a climate in which controversy can flourish. Most Baptists the world over are acquainted with strife, but those in the Southwest seem to take to controversy like Brer Rabbit takes to the briarpatch."

The region provided a precedent for the present controversy in the work of

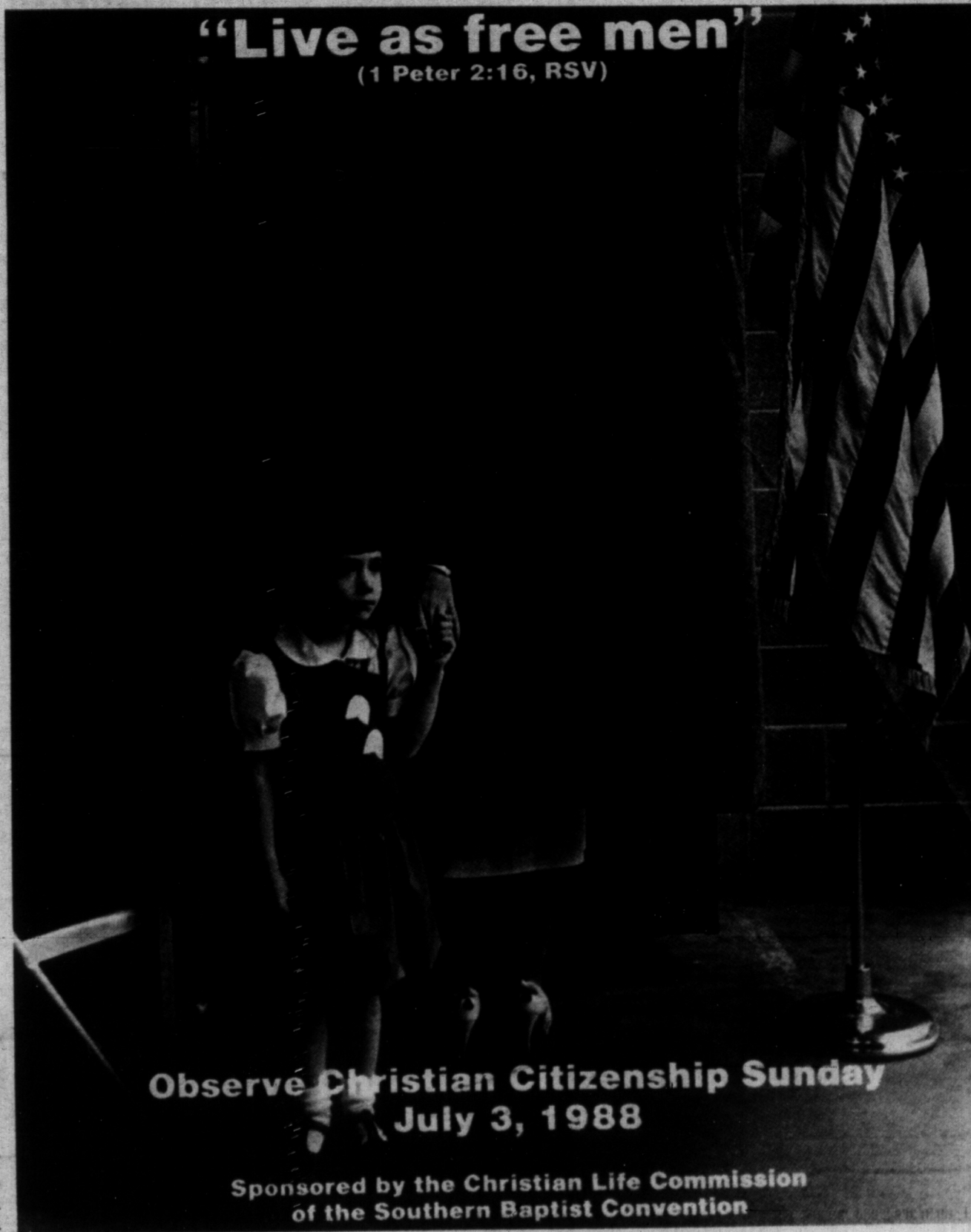
J. Frank Norris, "the leader of the Southern phase of Baptist fundamentalism in the 1920s," McBeth said. "In tones that sound quite familiar today, Norris accused professors of espousing suspect views of Scripture, liberal views in politics, and too much openness to the findings of modern science."

In addition to providing climate and precedent for the current controversy, he said, "Baptists of the Southwest have provided rather more than their share of both leaders and followers in the present fundamentalist movement."

During a question-and-answer session with the audience, McBeth

declined to predict a schism in the SBC, saying instead he sees signs that "more moderate fundamentalists" seem to be falling out with the "ultraconservative faction." He concluded, "I could see a rapprochement between moderate fundamentalists and more mainstream Southern Baptists."

**"Live as free men"**  
(1 Peter 2:16, RSV)



**Observe Christian Citizenship Sunday**  
**July 3, 1988**

**Sponsored by the Christian Life Commission**  
**of the Southern Baptist Convention**

## Hungary gets new hope for academy

By Art Toalston

BUDAPEST, Hungary (BP) — Baptists have a green light to explore the possibility of an academy in Hungary for training bivocational pastors and other church workers throughout Eastern Europe.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, voiced optimism about the academy after meeting with Barna Sarkadi-Nagy, general vice president in the State Office for Church Affairs of the Hungarian People's Republic, during a two-week trip to Hungary and Poland in May.

Sarkadi-Nagy also seemed open to a Southern Baptist fraternal representative living and working in Hungary, Parks said. Presently, the only Southern Baptist representative living in Eastern Europe is Nela Williams, a theological educator in Yugoslavia.

Joining in the meeting with Sarkadi-Nagy were Janos Viczian, president of the Baptist Union of Hungary; Keith Parker, director of Southern Baptist work in Europe; and Paul Thibodeaux, a former Mississippi pastor and Southern Baptists' Austria-based fraternal representative to Eastern Europe.

The academy would be affiliated with the International Baptist Theological Seminary and the Institute for Missions and Evangelism in Ruschlikon, Switzerland, and it probably would use the Budapest Baptist seminary's facilities.

Short-term courses offered by the academy would help bivocational pastors and other lay leaders in Eastern Europe who cannot attend a seminary full time, Parks said.

Among Hungary's 10.6 million people are 12,500 Baptists in about 200 churches. Among Poland's 37.8 million people are 3,000 Baptists in about 50 churches.

# Editorials . . . by Don McGregor

Guest opinion . . .

## "Priesthood of the Believer" Intact

By Herschel H. Hobbs

Judging by phone calls and mail I have received, plus conversations, many Southern Baptists are disturbed over Resolution No. 5 recently adopted by the Southern Baptist Convention in San Antonio. I have been requested to write a brief article about it. To avoid misunderstanding, let me say that I do not identify myself with any faction involved in the present controversy. If I must be identified, I prefer to be known as an old-time-middle-of-the-road Southern Baptist. (It should be noted that in the present controversy the terms "conservative" and "moderate" are more political than theological in content.) In that light let us examine the resolution.

First, keep in mind that this is a resolution, not a motion. In our convention a motion is binding in nature until, and if, a later convention adopts another motion which rescinds the previous one.

On the other hand, a resolution is simply an expression of opinion by a given group of messengers at a given session of an annual meeting of the convention. Beyond that it has no lasting, binding effect.

The only problem which may grow out of a resolution is (1) that the secular press does not understand this distinction between a motion and a resolution, or (2) if a Southern Baptist or group of such endeavors to enforce a resolution as if it were a motion. As Southern Baptists we should guard against such an abuse of any resolution.

Second, insofar as the priesthood of the believer is concerned, this is no new action by the convention. The basic idea has been in the Preamble of "The Baptist Faith and Message" since 1963.

For 25 years I have been emphasizing

that the preamble is as much a part of this document as are the 17 articles themselves. Without it, the convention would not have adopted it. Which means that no one or no group of Southern Baptists should seek to enforce the 17 articles and at the same time ignore the preamble. Space does not permit a thorough analysis of it. Suffice to say that it protects the individual conscience and guards us from a creedal faith.

In Los Angeles I made a motion that the convention reaffirm its acceptance of the 1963 "Baptist Faith and Message," including all 17 articles and the preamble which protects the individual conscience and guards us from a creedal faith. By standing vote it was adopted unanimously.

Now let us look at the closing lines of the preamble.

"Baptists emphasize the soul's competency before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified. It is the purpose of this statement of faith and message to set forth certain teachings which we believe."

In a document such as "The Baptist Faith and Message" one cannot anticipate every situation which may arise. So it must lay out principles as guides in application. The principle of soul competency means that each person deals directly with God without need for any human mediator, and that he is responsible to God alone. The priesthood of believers, among other things, means that each person can read and interpret the scriptures as he feels led by the Holy

Spirit. However, these are not blank checks to be filled in by each person as he wills. Article I on the Scriptures clearly states that "The criterion by which the Bible is to be interpreted is Jesus Christ." Any interpretation which conflicts with God's revelation in Jesus Christ is wrong.

I cannot speak for other members of the committee which drew up "The Baptist Faith and Message." But it was my understanding, and I believe that of the committee, that the closing part of the preamble was a balance for the competency and priesthood principles, namely, that one cannot believe just anything and be in harmony with the commonly accepted beliefs of Baptists, particularly, Southern Baptists. Other than the 17 articles, we did not spell out specifics. For including some you might omit others.

Now as for Resolution No. 5, it specifically affirms our "belief in the biblical doctrine of the Priesthood of the Believer (1 Peter 2:9 and Revelation 1:6)." (In interpreting 1 Peter 2:9 we should also stress the responsibility of priesthood in missions and evangelism to bring the whole world to Jesus Christ.)

The second "Resolved" reads, "We affirm that this doctrine in no way gives license to misinterpret, explain away, demythologize, or extrapolate our elements of the supernatural from the Bible." However one may react to the second "Resolved," it does not within itself destroy the priesthood of the believer.

The term "authority" in the role of the pastor calls for further examination.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

been made to tone it down. Some have suggested that Jesus referred to a small door in the Jaffa gate in Jerusalem called the "Needle Eye Gate." To enter, a camel had to be stripped of its load and gear and then go through on its knees. But no evidence of such has been found in Jerusalem or in any other walled town in Palestine.

Other change the word for "camel" (kamelos) to kamilos, a rope or cable. But the latter word has not been found in any Greek writing. It was evidently invented to explain away Jesus' difficult statement.

The fact is that Jesus stated an impossibility. No man, rich or poor, can enter God's kingdom on the basis of his possessions or efforts. All must enter by the grace and power of God.

So astounded were the apostles that they asked, "Who then can be saved?" (v. 25). Jesus said, "With men this is impossible; but with God all things are possible" (v. 26). Truly the ground is level at the foot of the cross.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

### EARNEST ENTREATY



Guest opinion . . .

## "Live as free men"

(1 Peter 2:16, RSV)

By Larry Braidfoot

Freedom has special meaning for Christians. Jesus modeled an authentic freedom which he called his disciples to follow. They endured hostility from Jew and Roman alike because they had found life and freedom in Christ. And in describing their responsibilities related to government, the early Christians were called upon to "live as free men" (1 Peter 2:16, RSV).

These words may sound to us like strange instructions to Christians of the early church. As members of a minority religious faith who were increasingly persecuted, these early Christians might have been regarded by the casual bystander as anything but free. They lived under the iron-fisted rule of the Roman Empire, which was often cruel and tyrannical. Political participation was closed to most people of that day.

Yet those early Christians were admonished to be subject not only to all human institutions and to honor the emperor, but also to "live as free men."

Living as free persons limits the degree to which we are to submit to any human institution, including government. Recognizing that government is ordained of God, Christians have a loyalty to God which imposes a duty to obey God even if that comes into conflict with laws and governing officials.

But freedom also has a political dimension that requires involvement and participation. A "free" person is one with certain political rights and privileges. Christians, in their freedom, are not only to participate in whatever way possible, but also to do so by standards of good rather than evil. Christians are to exercise their political rights and privileges, whatever they are and however broad they may be, with the realization that responsible participation is a form of serving God.

Christian Citizenship Sunday, on July 3, 1988, is a time to emphasize our commitment to a Christian understanding of government as ordained of God and of political involvement as an expression of our servanthood. Since Christ has set us free, let us truly "live as free men."

Larry Braidfoot is director of Christian citizenship concerns for the Christian Life Commission of the Southern Baptist Convention.

Baptist beliefs . . .

## The astounding Christ

By Herschel H. Hobbs

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matthew 19:24).

The rich young ruler had chosen his wealth instead of Jesus (vv. 21-22). So Jesus noted how difficult it is for a rich man to enter the kingdom of God (v. 23). Not impossible, but difficult.

The ancient Jews regarded wealth as a sign of God's favor. Then Jesus astounded the disciples with the words of verse 24. (Of interest is the fact that Matthew and Mark use the Greek word for a sewing needle; Luke, a physician, uses the one for a surgical needle.)

From earliest times efforts have

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## State Baptists sign up for Japan partnership

Mississippi Baptists have signed up for a partnership arrangement with Baptists in Japan for evangelism crusades in that nation during October of 1989.

The Executive Committee of the Mississippi Baptist Convention Board made the commitment on the part of Mississippi Baptists last week. Later in the week Bill Peacock of the Foreign Mission Board was in Jackson to explain details of the

arrangement.

The partnership arrangement was requested by Baptists in Japan.

Evangelism crusades will be conducted in two areas of Japan in separate time factors. The cores of the two areas will be Fukuoka and Tokyo. Teams will spread out over wide areas from those two bases. Revivals in each case will go from Sunday through Sunday.

Japanese Baptists have requested

45 churches in Mississippi to share partnerships with the same number of churches in Japan. If possible, teams should be recruited from the partnership churches, Peacock said. It is expected that a preacher and two or three lay persons will make up the teams. It is hoped that one of the team members would be a performing musician, Peacock said. This means an instrumentalist or soloist or a combination instrumentalist and soloist more than a song leader, he noted.

Financing for the trips would need to come either from the churches or the individuals, Peacock said. The cost has been established at \$2,100 per person. This would take care of transportation, housing, and meals.

Baptists in Japan hope the partnership concept might continue after the revivals have concluded, Peacock said.

Peacock met with Earl Kelly, executive director-treasurer; Chester Vaughn, program director; Guy Henderson, evangelism director; Paul Harrell, Brotherhood director; Marjean Patterson, Woman's Missionary Union executive director; and Don McGregor, Baptist Record editor.

If a pastor is able to participate and would not be able to recruit the necessary lay persons from the church, he would be free to look beyond his own church membership, Peacock noted.

Benevolence Association, 1981-85, and was president of the Central Brevard Ministerial Association.

Publications by Thomas include book reviews for Baptist History and Heritage and articles for Baptist Young Adults, the Quarterly Review, and Encyclopedia of Southern Baptists.

He is married to the former Eloise Perry of Decatur, Ga. They have four children, Elizabeth, Wesley, Graham, and Wimberly.

Bob Shirley, born at Clermont, Georgia, is married to the former Lanelda Whelchel. They have a daughter, Elizabeth Anne, and son, David Arthur.

(Continued on page 6)

## SBC Executive Committee votes down BP criticism

By Tim Nicholas

The SBC Executive Committee narrowly voted in San Antonio to table a motion that would have forced Baptist Press to respond to a litany of criticisms by one of their number.

Paul Pressler, Executive Committee member from Houston, Tex., had circulated letters and attachments, one totaling 39 pages, to fellow Executive Committee members. The materials criticized several Baptist Press stories and asked for an apology from BP director Al Shackleford for perceived errors in judgement.

After reelecting last year's officers at the post election SBC organizational meeting, Pressler noted that neither Shackleford nor Harold Bennett, committee president and treasurer had responded to Pressler's letter. Bennett, in a phone conversation with Pressler, had told him that neither had responded because the letter had not been written to either of them and that he would reply if so directed by the Executive Committee.

At the meeting, Pressler made a four-point motion asking that Baptist Press be directed:

1. To recognize their responsibility to be fair to all Southern Baptists.
2. To respond in writing to correspondence and questions asked concerning their reporting by members of the Executive Committee.
3. To represent the Southern Baptist Convention positively and fairly to the secular media as well as to Baptist

publications.

4. To recognize the need for admitting error and apologizing when mistakes are made.

Committee member Frank Ingraham of Nashville then made a motion to table the original motion. Said Ingraham, "We have a policy for BP, adopted by this body. We have listened to Judge Pressler (about) every one of his concerns . . . He constantly communicates — he legitimately does these things. I would simply observe he has as much input . . . as anyone." But for one letter by Pressler to be used to adopt new principles for BP "is beyond what we want to do and I plead with you that we not pursue the matter further."

The motion to table was carried 31-29.

Only last February, a subcommittee of the Executive Committee declined to recommend a further investigation of BP's reporting practices. Basically the subcommittee affirmed the news service but asked for greater restraint concerning controversial stories.

In other business, the Executive Committee reelected last year's officers: Charles L. Sullivan, pastor, First Church, Lenoir City, Tenn., chairman; Darrell W. Robinson, pastor, Dauphin Way Church, Mobile, Ala., vice chairman; and Sam W. Pace, director-treasurer, Comanche Cotton Association, Lawton, Okla., recording secretary.

## Three new writers begin Sunday School comments

Three new writers are picking up the task of writing Sunday School lesson commentaries for the Baptist Record, for July-December, 1988.

The three are Frank H. Thomas, pastor, Alta Woods Church, Jackson, Bible Book Series; Steve Odom, pastor, University Church, Hattiesburg, Life and Work; and Bob Shirley, pastor, Parkway, Tupelo, Uniform.

Frank Thomas moved to Alta Woods in 1985 from the pastorate of First Church, Cocoa, Florida. Native of Decatur, Ga., he earned a doctor of philosophy degree from Southern Seminary in church history.

He served as chaplain for the Brevard, Fla. chapter, Police

## FMB committee will review mission appointment process

SAN ANTONIO, Texas (BP) — Southern Baptist Foreign Mission Board trustees have agreed to name a committee to review the missionary appointment process.

The committee was formed during a FMB meeting June 11 here. It was asked to look specifically at the role trustees have in the process, with the possibility of enlarging that role to include direct interviews of missionary candidates.

Although trustees examine candidate-written materials such as biographies and theological statements and confidential reports on the candidates, their only face-to-face time has come during the board meeting at which the candidates are appointed.

In recent years some trustees have expressed frustration at the lack of personal contact with missionary candidates earlier in the process. The

majority of the interviews now are done by staff candidate consultants.

The committee will be composed of four trustees appointed by Mark Corts, chairman of the board, and three staff members, named by R. Keith Parks, board president. Corts, pastor of Calvary Baptist Church in Winston-Salem, N.C., said the committee will be named before the next board meeting, July 16-22 in Glorieta, N.M.

Committee members are to observe all aspects of the appointment process and report to the board through the board's mission management and personnel committee.

The board also approved a resolution to reassure missionaries overseas that despite any "theological and organization differences" that may exist among trustees, they are united in "appreciation and respect for our missionaries and want them to know

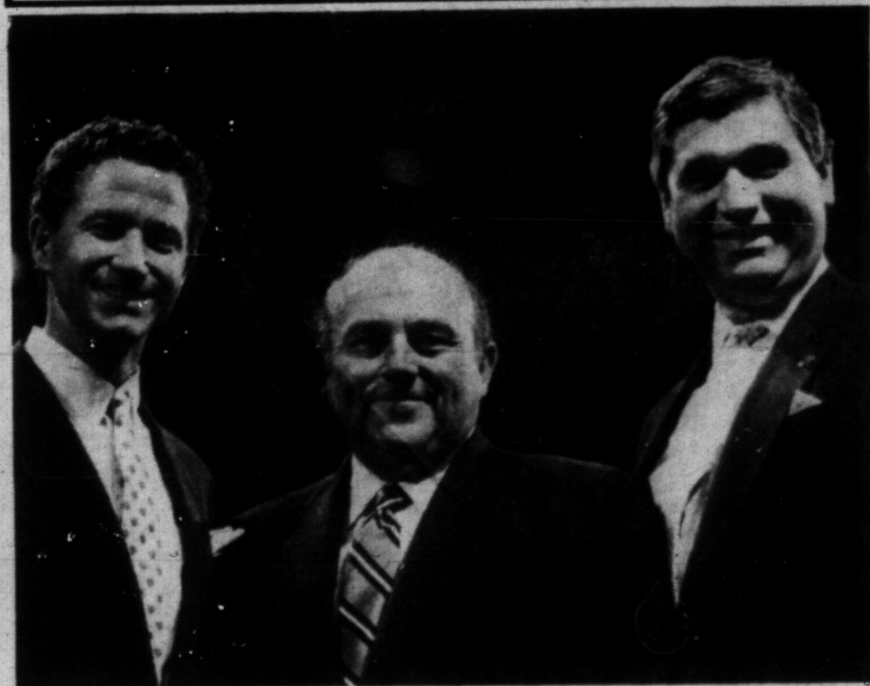
that we are committed to partnership with them in world missions as one of the basic priorities of our lives."

Earlier, Carl Johnson, vice president for finance, told the board its finance committee had approved the use of \$5.1 million from current cash funds to meet the shortfall in the annual Lottie Moon Christmas Offering, which finances a big part of the board's overseas budget. But he warned that this means the money will not be available for Bold Mission Thrust Advance projects or other urgent needs.

Because of the reduced income, Parks said, a home office committee already is working to trim home office 1988 budget expenses, and overseas missions have been alerted to plan for a 12 percent decrease in their operating budgets for next year. Further cuts also are likely in the home office budget.

**There will be no  
BAPTIST RECORD issue  
of July 7, 1988.**

(Our postal agreement specifies that the BAPTIST RECORD publish 50 issues a year. Week of July 4 holidays and Christmas are omitted.)



### Pastors elect Ralph Smith

Ralph Smith, (center) pastor of Hyde Park Baptist Church in Austin, Texas, was elected president of the Southern Baptist Pastors' Conference June 13 in San Antonio. Other officers are Rob Zinn (right), pastor of Immanuel Baptist Church in San Bernardino, Calif., vice president; and Rick Ferguson, pastor of First Baptist Church of DeSoto, Mo., secretary/treasurer. (Photo by Stanley Leary)

# Rogers urges: "Separate church from world"

By Jim Newton

SAN ANTONIO — Condemning abortion by demand and supporting prayer in public schools, Southern Baptist Convention President Adrian Rogers called for Baptist pastors to be present-day prophets who preach with integrity.

Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., was interrupted in his presidential address more than a dozen times with sustained applause by more than 30,000 Baptists.

While supporting the historic Baptist principle of separation of church and state, Rogers urged Baptists to uphold separation of the church from the world.

"The church of the Lord Jesus Christ can not and will not be identified with any political party," Rogers said. Instead, Baptists must be able to call Democrats, Republicans, and Independents to repentance.

Prompting a standing ovation, Rogers condemned abortion on demand, declaring that abortion is "wrong, wrong, wrong."

Rogers described Jan. 22, 1973 as "the blackest day in American history."

That was the day, he said, "when nine black-robed U.S. Supreme Court justices, the self-appointed high priests of the religion of secular humanism, made their infamous ruling that pre-born babies are not beings."

Rogers said that since 1973, 20 million babies have been aborted, compared to only 1.4 million killed in all of America's wars. "The nation has been stained and flooded with the blood of 20 million pre-born babies . . . They're killing babies," he said.

Supporting organized prayer in public schools, Rogers said Christians have a right to pray anywhere — including the school. To those who argue that students can pray silently, Rogers countered: "They can do that in a Russian concentration camp too."

Rogers also received a standing ovation when he opposed liberalism in Baptist schools and seminaries financially supported by conservatives who disagree.

"I would not for anything in this world try to force my beliefs on someone else, but when somebody tells

me I must underwrite his liberalism or be branded a non-Baptist, I'm saying he is trying to force his beliefs on me," Rogers declared to a standing, clapping audience.

Rogers condemned both liberalism and legalism, comparing legalism to biblical Pharisees and liberalism to

the Sadducees of the New Testament.

"I'm as much afraid of legalism as I am of liberalism," Rogers said. He drew sustained applause by stating:

"From the crown of my head to the sole of my feet, I am a conservative, an inerrantist; I can't help it, that's who I am. But I pray to God that I'll never become a legalist."

He chided liberal "theologians" who do not know the "Theos" (God) nor the "logos" (Word of God). "Why should they call themselves theologians?" he asked. "They're like grape nuts, neither grapes nor nuts."

Rogers said "Baptists have not only a right, but a fearful responsibility to see that those who teach in our theology schools represent our cherished, biblical, and Baptist beliefs."

He quoted at length, prompting sustained applause, the late J. B. Gambrell, former Baptist editor and president of Mercer University; and the late B. H. Carroll, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Gambrell, he said, wrote that "men who do not preach the accepted doctrines of Baptists have no right in Baptist pulpits . . . When he (a Baptist) claims the right to use an institution — its money, prestige, and opportunities — to overthrow the faith which the institution was founded to build up, he passes the bounds of liberty and enters the realm of arrogant license. Common honor and decency would dictate that such a man would resign from his position . . ."

Quoting Carroll, Rogers said: "The more divine doctrines a church can agree on, the greater its power . . . The modern cry of less creed and more liberty is degeneration from vertebrate to jellyfish. It means less unity, less morality, and it means more heresy."

"Hear this plea from your president," Rogers said: "Unity in diversity is the Baptist way, and I like it; but denominational cooperation through doctrinal compromise is

neither Baptist nor biblical.

"We must beware of people trying to put us into theological straight jackets, but we must also be careful that we don't end up wearing no clothes at all."

Preaching on the subject of "Salty Saints in a Sick Society," Rogers called for Baptists to respond to the purity of Christ, the integrity of Christ, and the vitality of Christ.

Rogers said the problem in society is not because of Hollywood, pornography, politicians, conservatives, or liberals, but the problem is with Christians he described as "saltless saints."

Calling on Christians to be the salt of the earth, Rogers said that in many churches, "the bland are leading the bland." He observed that salt sometimes stings, burns and irritates. "I'm irritating some of you now with my remarks, but no offense, no effect."

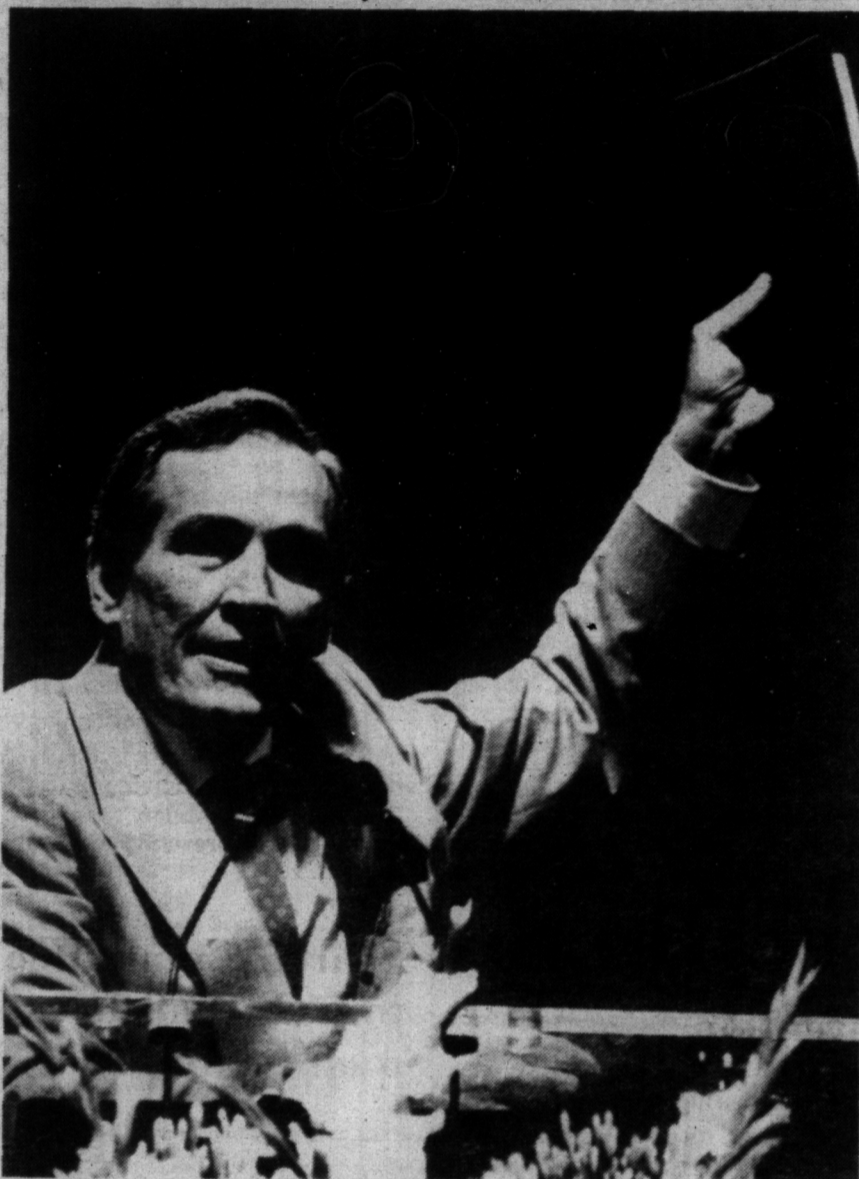
He warned that Southern Baptists' Bold Mission Thrust effort to proclaim the gospel to every person in the world by the year 2000 has become a "tired slogan." As evidence, he pointed out it takes 40 Baptists to win and baptize one convert, and that 7,244 Baptist churches did not baptize anyone last year.

"What is God going to say to us if we don't forget this bickering and silliness and come together in the love for our Lord, the love for his word, and love for the lost, and get on with Bold Mission Thrust?"

Before Rogers spoke, the choir and orchestra of Bellevue Baptist Church in Memphis played and sang while about 50 Baptists carrying banners paraded down the aisles of the 18,000-seat coliseum. Rogers' wife, Joyce, sang "Even So, Come Lord Jesus."

Rogers, who was elected president of the SBC in 1979, and again in 1986 and 1987, introduced his family and dedicated his recent book, "Mastering Your Emotions," to his dad.

Jim Newton writes for HMB.



PRESIDENT'S ADDRESS — Southern Baptist Convention President Adrian P. Rogers urged messengers to the SBC annual meeting to be the salt of the earth during his annual president's address June 14 in San Antonio, Texas. Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., concluded two consecutive one-year terms as president of the SBC during the meeting. (Photo by Paul Obregon)

## Prof sees clergy gaining in authority

By Pat Cole

LOUISVILLE, Ky. (BP) — Although Southern Baptists are observing the "Year of the Laity," churches in the denomination increasingly are assigning more power to their ordained leaders, said church historian Bill J. Leonard.

Leonard, professor of church history at Southern Seminary here, said the 1970s and '80s have been characterized by a movement toward autocratic leadership by pastors and greater specialization of ministerial duties in churches with multiple staffs.

These trends have led to a "clergification" of the Southern Baptist Convention, he said.

Many Southern Baptist pastors, Leonard noted, have adopted a style of leadership similar to a chief executive officer of a corporation. He said such a pastor will sometimes describe himself as the "under-shepherd who speaks for God."

"This model of ministry has typical-

ly characterized independent Baptist churches, but the model is becoming more normative in the SBC," said Leonard.

"It's more publicly visible in the so-called super churches, but it's also quite prevalent in smaller churches that see it as a way to grow into 'super churches.'"

He said such a view of ministerial leadership often threatens to degrade the status of lay people: "It makes the laity second-class citizens."

It undermines the most basic biblical understanding of the church as the whole people of God."

The role of ordained leadership also has expanded as ordained professionals have joined church staffs to guide the specialized ministries of churches, he said. Churches now have ministers who work in such areas as youth, music, children, education and business administration.

"This is not a bad thing," he said. "It's an understandable development

given the large sizes of churches and the need for smaller groups within the church."

However, Leonard warned, the danger of the multiple ministry concept is that it might discourage ministry by people. He said it could foster the view that laypeople are "clients/consumers who receive a service (from a professionally trained minister) which they underwrite their financial support and attendance."

All Christians are "called to the gospel" but within different offices, he said. "For the Christian, baptism is the radical egalitarian act. Faith and baptism make all persons ministers and unite all persons equally as the people of God, the body of Christ."

The shift toward more authority for the clergy, Leonard noted, follows a period in which the role of the laity was emphasized. During the 1960s and early 1970s, the lay renewal movement led by people such as Findley Edge, Elton Trueblood, Keith Miller, and

Carlyle Marney stressed the equality of all believers.

The key to reversing the trend toward autocratic pastoral leadership, Leonard said, lies with the laypeople themselves.

"The situation will change only as laity become increasingly frustrated with the paternalism and the second-class status which they've received, and as the church needs more vital, lay-centered leadership," he explained.

The autocratic style of pastoral leadership will eventually harm churches, he said: "The church is not a corporation, and ultimately it will suffer. It (an autocratic pastoral style) depersonalizes and minimizes some important elements of the gospel."

Too much pastoral authority, Leonard added, "diminishes one of the dynamics of the church — the energy of the laity."

Pat Cole writes for Southern Seminary.

## Nathan Oliver dies in Kosciusko

W. Nathan Oliver, 92, died June 21 in Kosciusko.

A longtime member of First Church, Kosciusko, Oliver was instrumental in obtaining for Mississippi Baptists the land on which Central Hills Baptist Assembly is situated. He was a deacon, choir member, and Sunday School superintendent at his church.

Born in Attala County, Oliver was retired from the Farmers Home Administration.

He is survived by a daughter Carolyn Orr, who is married to the MBCB business manager, Jennings Orr; a son, W. N. (Buddy) Oliver Jr.; two brothers and five sisters, six grandchildren and 10 great grandchildren.

Burial was Saturday in Kosciusko.

"Wisdom is the reward you get for a lifetime of listening when you'd have preferred to talk."

— DOUG LARSON



CONVENTION SERMON — Joel Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, told messengers they should not build a wall of orthodoxy around their convention and tear down the "castle" they are trying to protect, as he delivered the annual convention sermon during the 131st annual meeting of the Southern Baptist Convention, June 14-16 in Henry B. Gonzalez Convention Center in San Antonio, Texas. (Photo by Paul Obregon)

# "We can build a wall and keep the castle"

SAN ANTONIO — Southern Baptists must not build a wall of orthodoxy around the convention and in the process tear down the "castle" they are trying to protect, Joel Gregory warned.

Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, delivered a non-partisan convention sermon which condemned participants on both sides of the 10-year-old controversy.

He told about an uninhabited castle in Ireland that was being systematically dismantled by peasants looking for building materials.

The owner discovered the plight of his castle and ordered a wall be built around it. When he returned several years later, he found that the castle was gone. The carefully cut stones had been used to build the wall.

"We must not both build the wall and tear down the castle," he said.

He warned messengers not to hear him as speaking unilaterally. "I am speaking bilaterally," he said.

"We are at a flashpoint," he said. Southern Baptists cannot survive "many more months of the personal animosity in our midst."

Gregory, who included himself in the group responsible for building a

"wall of orthodoxy" around the SBC, suggested that the wall could remain, along with the castle, if certain things change.

First, Southern Baptists must consecrate their conversations, he said. "We must say here (San Antonio) that we will not allow corrupt words out of our mouths."

Those who would defend Southern Baptist institutions have no justification to use any language they choose to accomplish that defense. Conversely, those who would defend orthodoxy are not justified to use any method at their disposal, he said.

"The end does not justify any means, whatsoever."

Gregory asked messengers, "What is it this day that more harms the Southern Baptist witness than anything else?" His answer: what Southern Baptists are saying.

Second, the wall and castle can coexist if some attitudes change.

Gregory pled with messengers to rid themselves of bitterness. "A lifetime of smoldering bitterness will put you on the shelf" as far as service for God is concerned, he said.

Institutions and concepts are not malicious, he said. "Individuals are malicious. It is as individuals that we must deal with malice."

Malice will prevent persons from

seeing, hearing or feeling God, he said.

Finally, Southern Baptists can build the wall and preserve the castle if they will imitate God's divine kindness.

He spoke of strained situations between messengers where averted glances, limp handshakes, and forced smiles are commonplace.

"We look suspiciously to see who's talking to who about what," he said.

Southern Baptists must "be kind to one another again."

He reminded messengers that Scripture references to forgiveness do not say "forgive one another unless you're involved in a world-class, epic, theological battle — then you're excused."

Gregory told about the animosity that built between Martin Luther, the German reformer, and Ulrich Zwingli, the Swiss reformer. Their disagreement was over how symbolic or how literal the elements were in the Lord's Supper. On all other essential matters of faith they agreed.

Finally they met face to face and Zwingli offered his hand, in brotherhood, to Luther. But Luther refused to take it.

"I hold out my hand to you, Brother Adrian, Winfred, Jerry, Richard," Gregory said. "We can build a wall and keep the castle. Be my brother."

## The Peace Committee report to the Southern Baptist Convention

June 14, 1988

Mr. President, Fellow Southern Baptists,

Our report will be relatively brief and to the point. Simply stated, we wish to present a commendation, an observation, an exhortation, and a recommendation.

### Commendation

The Convention authorized the Peace Committee to have one meeting during the year. At that meeting we heard reports from 18 of your agencies. We find that the seminaries and other agencies are making good progress in their serious efforts to implement the Convention-adopted recommendations made by the Peace Committee. We heartily commend them for their efforts, and we encourage them to continue. We also urge Southern Baptists to recognize and affirm the efforts that have been made and that will continue to be made.

### Observation

We deplore the divisive political activities and counter activities by all sides this past year. We will observe that the conscious disregard of the political recommendations of the Convention-adopted Peace Committee Report has contributed to the escalation of conflict among us. These violations, when compared, may be smaller or greater, but we see them as widespread and sometimes flagrant.

We cannot coerce Southern Baptists to abide by either the spirit or the letter of Convention action. But we should realize we are determining the future of our Convention by individual action and reaction. Organized political activity is not going to cease, nor substantially decrease, until individual Southern Baptists, on all sides, turn a deaf ear to those who would have us engage in divisive, destructive politics. Instead, we must have an ear for our most important call: winning a world to Jesus Christ.

### Exhortation

We recognize that many Southern Baptists have firmly held convictions on all sides of the spectrum that are not going to change. However, we as Peace Committee members have learned that we can grow in mutual respect and love even though we cannot change each other in matters of doctrine.

Therefore, we urge all Southern Baptists to resist the temptation to isolate ourselves among those with whom we agree. We have learned that isolation contributes to alienation within our Convention. We encourage continued communication among those who might not agree on every issue. Let us not abandon attempts to find ways of working together to further the impact of the Gospel.

### Recommendation

The Peace Committee came into existence during a time of turmoil in Southern Baptist Convention life. The struggles of the Convention were expressed in microcosm within the com-

mittee. During the three years of our existence, we feel we, along with others, have helped to make a number of contributions:

1. During these years of intense confrontation, we are still together as a Convention. Other denominations have not been so fortunate.

2. We have sought to clarify the issues that have divided us.

3. We have served as a forum of discussion, debate, and dialogue — in other words, as a shock absorber — for Southern Baptists, allowing time for the Convention to adjust to the changes which are occurring among us.

4. We have put in place a process for making changes called for by the Convention.

We believe that some things needed to be corrected and that the momentum for such correction is under way. Now we have come to a time for healing. Such healing exceeds the capability of a committee to effect. It must become the assignment for us all.

Therefore, we respectfully request that the Peace Committee be discharged upon the adoption of this recommendation. This is the unanimous recommendation of the committee and I move its adoption.

Respectfully submitted,

Charles G. Fuller, Chairman  
Southern Baptist Convention Peace Committee

## Search Committee for CLC outlines qualifications

Joe Atchison, chairman of the search committee for the new executive director of the SBC Christian Life Commission, has outlined qualifications for candidacy.

The committee seeks to replace Larry Baker, who resigned under fire to become pastor of First Church, Alexandria, La. Staffer Robert Parham is interim director.

The new director will be judged on his personal testimony, family life, churchmanship, communication skills, personal relationships, administrative skills, political acumen, and education. In addition to these things, outlined Atchison at a press conference during the SBC meeting in San Antonio, the man for the job must be an inerrantist.

Atchison said in noting no woman would be considered, "I just don't think that Southern Baptists are ready for a woman to lead this agency."

Education requirements include an earned doctorate with preference given a man with an undergraduate or graduate from a Southern Baptist institution.

The man must be opposed to abortion and in favor of the death penalty, according to Atchison.

Atchison is a director of missions from Rogers Ark. Other members of the search committee are CLC chairman Fred Lackey, Athens, Ga.; Richard Elkins, Albuquerque; Larrey C. Noia, Fountain Valley, Calif. (Continued on page 8)

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Thursday, June 30, 1988

## A tableful of new Christians

By Tim Nicholas

A group of new Christians sitting around a dinner table absorbed in a study of the Bible was the direct result of a young woman's interest in spreading the gospel message and her church's willingness to help.

Diane Cumberland, herself a new Christian, said she had felt that she was starting in the middle of school concerning her Christian life — and wanted to learn more about her new faith.

She heard about the possibility of Bible study in the home and went to her pastor, Randy VonKanel, offering her home.

She told him, "I want to start my life over and do it right."

VonKanel had just learned about a program called Outreach Bible Study, developed by the Sunday School Board as an evangelistic tool for reaching unchurched adults and youths. The study is eight weeks long and teaches the basics of Christianity, leading people toward a commitment to Christ.

VonKanel offered to teach such a study in Diane's home and the results were life changing. Six of the participants made professions of faith — two were already Christians, but one said he plans to become more involved with his church — and the little



This is a table full of Christians — most of them new ones. They were participants in an evangelistic program called Outreach Bible Study. Their teacher was the man

at right, Randy VonKanel, pastor of First Church, Carthage, which sponsored the project.

group is a part of a new Sunday School class at the church, led by Susan Kinton, minister of education.

VonKanel has baptized four of the participants and plans followup with

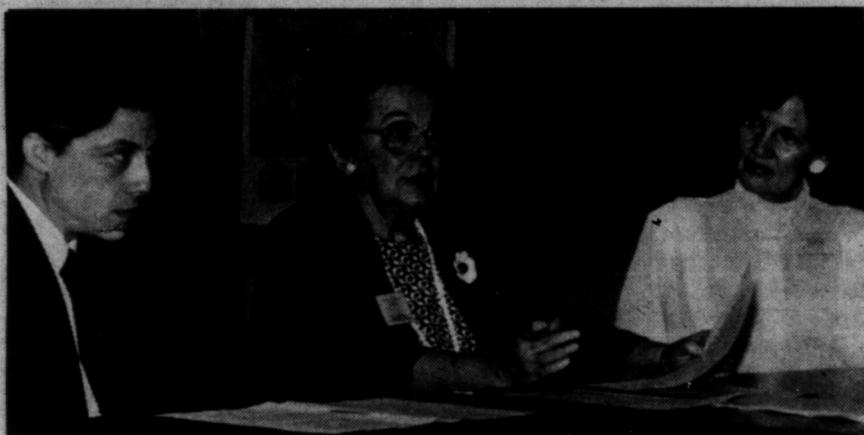
the Bible study members who failed to finish the course.

And the church is looking at beginning another course at a trailer park near the church.

"Not only did we see some people come to know the Lord, but the course gave us a sense this type of outreach can work," said VonKanel. VonKanel says that any layperson

could lead such a study.

Details about the Outreach Bible Study can be obtained from the Sunday School Department of the Mississippi Baptist Convention Board.



Aultman, Pray, Riddle

## Panel features organ experts

By Tim Nicholas

Dot Pray, contract keyboard consultant for the Mississippi Baptist Convention Board, was featured on a panel of organ experts during the Church Music Conference in San Antonio recently.

The conference, held prior to the Southern Baptist Convention there, included special interest sessions for musicians. Pray's session concerned the shortage of qualified organists and pianists in Southern Baptist churches.

Serving on the panel with Pray were Jerry Aultman of New Orleans Seminary, and Polly Riddle of William Jewell College in Missouri.

Of particular need is organists for churches. They need to be able to sight read music, emphasize it, and modulate. Pray said that as of today there are three organ majors in Mississippi colleges. Only a year ago

there were none.

Problems to be overcome in attracting students into organ training include insufficient financial compensation, lack of interesting music being played, lack of recognition of organists in churches, and such alternatives being used as tape tracks, and electronic music instead of organs.

Pray said Mississippi is planning adult keyboard festivals and for the present features organists in the children's festivals.

Riddle said a church organist could take on a high school keyboard student to teach. And it was noted that church music directors should encourage good students to play the organ.

Said Aultman of organ playing, "It's not just so the ushers won't have to take up the offering in silence."

## Executive Committee approves plans for evangelistic project in Japan

The Mississippi Baptist Convention Board's Executive Committee last week approved preliminary plans for Mississippi involvement in an evangelistic project in Japan.

The Japanese Baptist National Convention has invited Mississippi Baptists to lead in an evangelistic campaign in October of 1989 in 40 churches in the Tokyo and Fukuoka areas, one week in each area.

The need will be for a total of about 150 persons to work in the campaigns on teams which will include a pastor and two or three laypersons including women.

Cost will be about \$2,000-\$2,500 per person.

The project will be highlighting the

Japanese centennial of Baptist work there.

Mississippian Bill Peacock, who leads the Foreign Mission Board in partnership evangelism for the Orient, will train the volunteers.

In other business the committee:

\*accepted the bid of Washington Music Company of Wheaton, Md., for \$5,930.70 to purchase a portable sound system for the Church Music Department,

\*elected Wayne Burkes of Clinton to fill the unexpired term of Paul Stevens on the convention board. Stevens has moved to Southwestern Seminary.

\*approved for budget committee consideration a recommendation that

MBCB employees receive a three percent cost of living raise next January and up to two percent merit raises in 1989,

\*received the resignations from the convention board of Ernest Sadler and Jon Doler, both of whom have moved,

\*raised the base salaries of MBCB managerial personnel up to five percent, which Earl Kelly, executive director, said will make recruitment of staffers easier for the MBCB.

\*and approved the interim report of auditors from Peat Marwick Main and Company which indicated that the MBCB accounting system has no problems.

## New writers begin lesson comments

(Continued from page 3)

He was graduated from high school at Shubuta, Miss.; from college at Mercer University; and from seminary in New Orleans.

His pastorate at Parkway began in 1956. Other pastorates were in Waltham County and in Baldwin, Ga. During the Korean conflict he was an Air Force chaplain; during World War II, he served in Europe. The list of his

denominational activities is lengthy.

Steve Odom, Pascagoula native, moved to the Hattiesburg pastorate in 1986. Previously he had at various times been CPE chaplain at Central State Hospital, Louisville, Ky.; assistant pastor at First Church, Panama City, Florida; and pastor of Buck Creek Church, Buck Creek, Miss.

He is a graduate of Mississippi College and has Th.M. and Ph.D. degrees

from Southern Seminary. He and his wife, Jan, have two children.

Odom has been pastor advisor for the state BSU Executive Committee and president of the BSU Advisory Committee at University of Southern Mississippi. His writings have included articles in *Adult Leadership*, *Christian Single*, and *Pulpit Digest*. Also he was editor of *Steady in An Unsteady World*, published by Judson Press.



## Faces and places

by Anne Washburn McWilliams



### Maybe I'd call it Memory Manor

I've found a place I want to keep in mind in case one day I decide to move into a retirement home. Harris Manor in Crystal Springs appeals to me because of its quiet, small town setting (post office, grocery store, church, drugstore and nearby); because of the charm I find in an old house; and because of the young owner who promises to treat all the residents like part of his family.

Jimmy Harris I first knew when he was a tiny boy coming to the office to visit his grandfather, J. E. Lane, then business manager of the Baptist Record (Mr. Lane retired in 1963). Now the grandson has dedicated this family-operated personal care home to the memory of his late grandparents, Jimmy and Eunice Lane, who were members of Woodland Hills Baptist Church, Jackson.

Jimmy, single, lives at Harris Manor, where he is not only manager, but also decorator, gardener, cook, and caretaker. One of five children, he is a graduate of Mississippi State and a former school teacher. For a while, as a realtor, he remodeled and sold old houses in McComb. Then when he heard that the Henington House in Crystal Springs, a boarding house since 1900, was for sale, he saw in it potential for bringing a long-time dream to life — to open a home for the elderly.

Because of his genuine love for older people, he said he wants this house to be a home, not an institution. "I would like for my guests to do whatever they want to do — cook, paint, plant their own flowerbeds, help water the garden . . . and to come and go as they like. I want them to feel like a part of my family. I want them to be surrounded by beauty."

Actually the manor is two houses connected by a latticed walkway, bedrooms in one and dining room and kitchen in the other. Walking through the serene rooms, I felt as if I had taken a step backward in time. Jimmy had scrubbed the old house (it had been empty for some time), papered and painted it, and then filled it with antiques he'd been collecting since age 13.

When Evelyn Keyes and I got a tour,



Jimmy Harris explains some of the uses he finds for the huge griddle on the big black gas stove which has been in use for decades in Crystal Springs.

we stood in approval on the shining hardwood floor of the living room and looked at the mauve walls, windows draped in blue, the Aubusson-style rug, the chandeliers, the pictures, the big mirror over the fireplace.

Eight light and airy bedrooms had been painted antique white and bordered with wallpaper. More bedrooms will be finished later. No permanent residents had yet checked in, but several elderly persons had been staying for short periods of time when their children must go out of town. This type of service is available to anyone who needs it. Also Harris Manor is a bed and breakfast place, and is open for wedding receptions, club meetings, or private parties.

A couple, to live here full-time, will pay \$950 a month. For one person, a private room is \$800, a semi-private \$550 (Phone 601-892-4225). The residence offers supervised care for persons unable to care for themselves properly and yet who are not ready for a nursing home. It is licensed by the state health care commission and the state health department.

As we walked across to the dining room, Jimmy pointed out the place where he plans to plant a Victorian garden with heart-shaped boxwood borders surrounding roses and day lilies. (I remembered that his Grandfather Lane was an ardent gardener.) Beyond the flowers will be a screened pavilion, a pond, and a 30-foot arched grape arbor.

In the dining room, Evelyn and I sat down at one of the tables covered with peach linen cloths. I hated to wrinkle the accordion-pleated linen napkin tucked into the crystal glass! But I was happy to sample the chocolate pie Jimmy offered. Fine china and silver add to the beauty of the wallpapered room, as does a magnificent mahogany sideboard. "We have Sunday buffet from 12 to 2," said Wilma, Jimmy's mother. "Jimmy does the cooking."

I spied Mr. Lane's old upright Philco radio against one wall.

In the kitchen stands a big black gas stove, still there from boarding house days — clean now after Jimmy took it apart, dipped it in acid bath, and reassembled and seasoned it. Legend goes that a landlady of the past would every Sunday morning kill and cook 40 chickens for lunch at Henington House.

In a back corner of the food preparation center a small microwave oven looks entirely out of place. For meals he serves, Jimmy uses Southern recipes from his family's collection. Many he learned from his Grandmother Lane. For instance, the turnip green soufflé. His own specialty is the Harris Tomatopolis Pie.

I remember during the 50s and 60s when a group of women mailed Baptist Records with wingmailers on Tuesday afternoons and Wednesdays. Mr. Lane would organize covered dish dinners for them. In shopping expeditions, he often brought pretty dishes or 88¢ gadgets to give his co-workers. I still enjoy a red glass fruit bowl he gave me.

For residents at Harris Manor, Jimmy will plan proper dietary care and provide laundry and housekeeping services. Once a week a licensed nurse will call on each resident. A doctor will be on call.

He sums up his reason for opening this house: "The elderly are not just people who need to be taken care of and forgotten but are to be reassured, admired, and helped to remain vital, productive individuals capable of sharing their wisdom, humor, and love with younger generations."

I think his grandfather would smile on this project.

### Baptisms rise in Germany

BAD HOMBURG, FEDERAL REPUBLIC OF GERMANY — During 1987 the West German Baptist Union baptized over 2,000 people, the largest number of believers in the last 20 years.

## Award goes to 'sharp' pastor

Ben Yarber, pastor of Antioch Church, Columbus, and John Sharp, pastor of Sebastopol Church, Sebastopol, have been named Mississippi Small Church Pastors of the Year. Yarber received the same award on the Southern Baptist level. Both Yarber and Sharp will be honored at Gulfshore during the Pastoral Ministries Conference, July 11-13. Yarber will be honored later at Ridgecrest. The following is a story on Sharp. A story on Yarber will be in the issue of July 14, our next issue. — Editor.

By Irene Martin

John Sharp laughed. Not about the honor, but about his being named one of two church pastors of the year for Mississippi. Thus he was nominated for the same award on the Southern Baptist level.

John received the call from Julius Thompson of the Church Administration Department, Mississippi Baptist Convention Board. He had been nominated by Holmes Carlisle, director of missions, Scott Association, after a motion at the 1987 convention that the Southern Baptist Convention recognize small church pastors. Each state was to submit two from churches with membership less than 300. John Sharp, pastor of Sebastopol Baptist Church in Scott Association, learned that he was one of those.

After the initial shock, John said he came to realize the honor was not really for him but for his church and his association. John was born in the little community of Steele, just six miles south of Sebastopol. But he grew up in Madden in Leake County and attended East Central Junior College, where an English teacher witnessed to him. He was graduated from William Carey College, Hattiesburg, and New Orleans Seminary, and held brief pastorates in south Mississippi, Florida, and Leake County. He was then called to Sebastopol Church, where he has been for eight years.

"We're living in a time when people look for success, and our church has been successful in reaching out to people. We've seen across the board growth in every organization. The church was particularly weak in missions, with small fixed amounts going to associational and Cooperative Program causes. The music program was not much more than, 'Come on up, choir.'" All phases of the church's ministry have experienced growth and vitality, and he gives most of the credit to beginning with growth in Sunday School. It has had tremendous success with the Growth Spiral program. "We went from 60 to 100 in Sunday School in no time. Before we came, it had been two and a half years since the church had had a baptism. In the past eight years, we have baptized 48, including a 92-year old man whose 89-year old wife also came for rededication. We have also had 47 by letter during that time. But we grew in every area for two or three years, and then it got to a point where we stopped. I think the reason for that was that the physical growth was there, but some of the important things, like discipleship, were not there. So we began using Survival Kit

— it's not in writing, but it's understood, if you become a member of this church, you have to go through Survival Kit.

"We've had 25 go through MasterLife. One of our young ladies who went through MasterLife is getting married and has moved to Louisville. She's starting her second MasterLife group in Louisville. One of the men in her group has gone to another church, and he's started one there. So not only has MasterLife made a difference in our church, but it also has reached out to at least two other churches. I believe that without this, we might have had a decline. The Lord has really blessed us."

John says one of the joys of being in a church like Sebastopol for eight years is watching people grow in discipleship. "It's an astounding church, astounding because they're together. When I came, one of the deacons said, 'We have problems occasionally, but we just sit and talk about them.'"

John said that Sebastopol, located in the corner of Scott, Newton, Neshoba, and Leake Counties, is a deceptive area. "We may have an official population of 360, but we reach out five or six miles in all directions. I often tell people that folks from four counties come to hear me preach, and many of them walk to church."

John, who is 38, says the church is excited about the future. In May, the last offering taken in their three-year "Together We Build" program paid off the loan which has enabled them to provide good quality space for teaching the Bible.

"One thing this honor has done for me is to give me a good jolt. I realize we keep starting over. The same needs are there, a continuing thing. We soon will start a new MasterLife group. It is important to help people see that discipleship is more than sitting in a pew."

John said when the announcement of the honor came, he couldn't understand it. "But I've learned from one of my favorite Bible passages, the one of the little boy with the loaves and the fishes, that the Lord could take that boy's effort, bless it, and multiply it, and do great things with it. I've always thought of myself like that. I am a very shy person; I know I'm not much to work with, but the Lord has blessed my efforts."

John says he loves pastoring a small church, and he feels the role of a wife in the ministry of a small church is critical. His wife, Jan, who went all the way through school with him including a "PhT" (put your husband through) degree from NOBTS, he feels, is due a lot of credit along with his church and the association, where they both are active.

They have two sons, Jonathan, 11, and Justin, eight.

Irene Martin is a resident of the Steele Community and an employee of the BAPTIST RECORD. She has known John Sharp all of his life.



Sharp



Jimmy Harris and his mother, Wilma (daughter of the late J. E. Lane, a former business manager of the Baptist Record) welcome a guest into the living room of Harris Manor.

# 1st, Grenada celebrates 150th anniversary

First Church, Grenada, Jimmy G. McGee, pastor, celebrated its sesquicentennial on June 26. TO GOD BE THE GLORY, GREAT THINGS HE HAS DONE was the theme.

L. Gordon Sansing, Meridian, a former pastor, was the speaker at the 11 a.m. service. Another program participant was John W. Landrum of Clinton, also a former pastor and now pastor emeritus of the church.

There was special music by the church choir, under direction of Rick Munn, minister of music. Choir

members dressed in period costumes, as did many of the church members.

Dinner on the grounds was followed by a program, "Memories and Visions."

The Regular Baptist Church was organized on June 30, 1838, by James Gatlin Hall, first pastor. There were 15 original members.

An early church building was destroyed by a tornado, and the building erected in 1891 was destroyed by fire in 1939. The church has grown to a membership of more than 1,600.

## Revival dates

Bluff Springs (Pike): July 10-13; Jimmy McClendon, Doddsville, evangelist; Rick Greene, Jackson, music; services, 11 a.m. Sunday, 7 each night; Randy Lewman, pastor.

Shady Grove First, Heidelberg: homecoming, July 17; revival, July 18-22; Sunday, 11 a.m.; dinner on the grounds, concert by the Delta Boys; Mon.-Fri., 7 p.m.; Charles Williams, president, Southern Baptist Center for Biblical Studies, Jacksonville, Fla., preaching.

Pleasant Hill, New Hebron: July 10-15; homecoming, July 10, lunch served in fellowship hall; no night service; Mon.-Fri., 7:30 p.m.; James Berch, evangelist; Charles Rodgers, pastor, leading song service.

Oak Grove (Jeff Davis): July 10-15; L. C. Anthony, Old Hebron (Jeff Davis), speaker; Norman Crockett, pastor, leading music; lunch, fellowship hall, noon; evening service, 1:30 p.m. Mon.-Fri., 7 p.m.

Line Creek, Morton: July 10-13; Sunday, 11 a.m., 6:30 p.m.; Mon.-Wed., 7:30 p.m.; Doug Warren, bivocational pastor, Shiloh, Vaiden, preacher; Jimmy McCaleb, bivocational music director, Southside, Jackson, and consultant in the Music Department, Mississippi Baptist Convention Board, music; Kenneth Cook, 1st Vice President of the National Council on Bivocational Ministries, pastor.

## Homecomings

Leaf River, Pineville: July 3; Sunday School, 10 a.m.; preaching, 11 a.m.; dinner served; the Dearmons from Quitman, singing; afternoon service, the Revelations from Morton and youth choir from Assembly of God Church, Ellisville; no night service; Ed Holloman, pastor.

Corinth, Heidelberg: July 3; 10 a.m., Sunday School; 11 a.m., W. E. Greene, preaching; lunch in fellowship hall; after lunch, singing and preaching by Steve Pouncey; no

night services; Johnny Breazeale, pastor.

Fairfield, Moselle: July 10; 90th anniversary; services, Sunday, 11 a.m., Ronnie Bishop, pastor, Salem, Collins, speaker; dinner on grounds (after service) gospel music by the Patterson Family, reading of brief church history; Robert Fortenberry, pastor.

Malmaison: July 10; speaker, Gary Tanner; pot luck meal after service; singing in the afternoon.

## Staff changes

First Church, Leland, has called Jon Doler as pastor. He goes to Leland after serving as pastor at Raleigh for eight years. He is a graduate of Mississippi College and New Orleans Seminary. He is married to the former Scotti Wilson of Bellefontaine, and they have three children; Andrea, 9, Scott, 5, and Jondelyn, 3 months.



Doler

Jeff Cate has been called to serve as fulltime youth leader for the sum-

mer months at Commission Road Church, Gulf Coast. He is a student at Samford University, Birmingham.

Clyde Pullen a native of Vicksburg, has accepted the pastorate of Westview Church, Jackson, effective July 10. He is going from Robinhood Church, Brandon. Pullen is a graduate of Hinds Jr. College, Mississippi College, and New Orleans Seminary. He and his wife, Janie, have 3 children, ages 16, 14, and 11.

Pullen



Ann and Don Dent

## Mississippians to speak at Ridgecrest

BIRMINGHAM, Ala. — Southern Baptist foreign missionaries Don and Ann Dent and Marjorie Verner will be featured speakers in the Woman's Missionary Union Conference July 2-8 at Ridgecrest Baptist Conference Center, Ridgecrest, N.C.



Verner, who lives in Hattiesburg, works in Ghana as a school nurse for the Ghana Baptist Seminary in Abuakwa.

The Dents, who live in Clinton, work in Singapore. He is a general evangelist and she does church and home work.

"A Future and a Hope" will be the theme for this year's meeting. Features of WMU week will include WMU conferences, special interest conferences, missionary testimonies and missions cinemas and vespers.

## Pastor's widow dies

Mrs. Catherine Cranford, 71, a schoolteacher, died of cancer June 17 at Mississippi Baptist Medical Center in Jackson.

Services were held June 18 at Southern Hills Baptist Church, Jackson.

Mrs. Cranford, a native of Jackson, had lived in Charleston, Indianola, Canton and Jonesboro, Ark. She had lived in Clinton since 1966.

She was a graduate of Belhaven College and taught school for several years. She was a member of Southern Hills Church.

She was the widow of David T. Cranford, who was pastor at Southern Hills Church for 22 years.

Survivors include: brother, Robert L. Williams Jr. of Jackson; and grandchildren, Kathy Womack and Eric Womack, both of Clinton.

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## Search Committee outlines . . .

(Continued from page 5)

Rudolph C. Yakym, South Bend, Ind.; C. Nolan Phillips, Middletown, Ohio; Harry A. Lane, Eutawville, S.C.; and Alma Ruth Morgan, Bartlesville, Okla. Concerning political leanings, only Elkins was known to be a moderate.

Atchison said no search committee

member would be considered for the post.

Biographical sketches of nominees should be sent to Joe W. Atchison, director of missions, Benton Association, Box 764, Rogers, Ark. 72757. A letter of permission from the person whose name is being submitted must be included.



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CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5	Joy Music Christopher Close	Sgt. Preston Cicco Kid	Adventures of The Lone Ranger 30 Men	Great Churches of America (I)	Carnegie Vegetable Soup	Great Churches of America (II)	The Bible and Life Sunday School Lesson
6	The Life Westbrook Hospital	Life Today	Life Today	Life Today	Life Today	Life Today	Only and Crisis a Rainbow
7	First Love Wendell Estep Estep	Pine Timers Sunshine Factory	Profiles Sunshine Factory	Word of Life Sunshine Factory	Gloria Sunshine Factory	Catch the Spirit Sunshine Factory	Sunshine Factory Set the Vibe
8	ACTS Methodist Hour	Shippy, the Bush Kiddaroo Laguna	Shippy, the Bush Kiddaroo Laguna	Shippy, the Bush Kiddaroo Laguna	Shippy, the Bush Kiddaroo Laguna	Shippy, the Bush Kiddaroo Laguna	Lone Ranger Cartoon Adventures of The Lone Ranger
9	Come Alive Nelson Price	One In The Spirit Sgt. Preston	Catch the Spirit Strength for Life Ken Hemphill	Truth Alive Ron Herrod Come Alive Nelson Price	To Be Announced Carnegie	Christian Lifestyle Great Churches of America (II)	Popcorn Theater
10	Catch the Spirit FBC, Richmond	Cicco Kid To Be Announced	What's Happening	What's Happening	Vegetable Soup What's Happening	What's Happening	30 Men
11	Great Churches of America (I)	Life Today	Life Today	Life Today	Life Today	Hollywood Revue	Jimmy Houston: Outdoors Magazine
12	The Baptist Hour	Pine Timers Sunshine Factory	Profiles Sunshine Factory	Word of Life Sunshine Factory	Gloria Sunshine Factory	"	Plant Growth David Theater
1	Sunday Selection	"	"	"	"	"	The Bible and Life Sunday School Lesson
2	"	COPE	COPE	COPE	COPE	COPE	Only and Crisis a Rainbow
3	Love Worth Finding Adrian Rogers	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Sunshine Factory Set the Vibe
4	Joy Music Op in the Spirit	Shippy, the Bush Kiddaroo Laguna	Shippy, the Bush Kiddaroo Laguna	Shippy, the Bush Kiddaroo Laguna	Shippy, the Bush Kiddaroo Laguna	Shippy, the Bush Kiddaroo Laguna	Lone Ranger Cartoon Adventures of The Lone Ranger
5	Making Life Count Arthur Calandro The Life	Adventures of The Lone Ranger 30 Men	Great Churches of America (I)	Carnegie Vegetable Soup	Great Churches of America (II)	Sgt. Preston Cicco Kid	Popcorn Theater
6	Insight ACTS Methodist Hour	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	"
7	Life Together Neal T. Jones	Profiles	Word of Life	Gloria	Catch the Spirit	Pine Timers	Country Crossroads
8	The Baptist Hour Boring Workshop	Joy of Music Ron Herrod	Catch the Spirit To Be Announced	For Those Times Robert White	Insight to Life	Strength for Life Ken Hemphill	Great Churches of America (II)
9	Richard Jackson	COPE	COPE	COPE	COPE	COPE	In Concert
10	To Be Announced Christopher Close	Ecstasy Theater	Ecstasy Theater	The Baptist Hour	Ecstasy Theater	Ecstasy Theater	Bobby Jones: Gospel LightMusic
11	The Life Sunday Selection	Adventures of The Lone Ranger	"	The Life Sunshine Factory	"	"	Popcorn Theater
12	"	30 Men	What's Happening	What's Happening	What's Happening	What's Happening	30 Men
1	Profiles Insight	Life Today	Life Today	Life Today	Life Today	Life Today	Hollywood Revue
2	ACTS Methodist Hour	Profiles	Word of Life COPE	Gloria	Catch the Spirit COPE	Pine Timers COPE	"
3	Christopher Close Sunday Selection	Ecstasy Theater	Ecstasy Theater	Ecstasy Theater	Ecstasy Theater	Ecstasy Theater	"
4	"	"	"	"	"	"	Sing Out America

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# Just for the Record



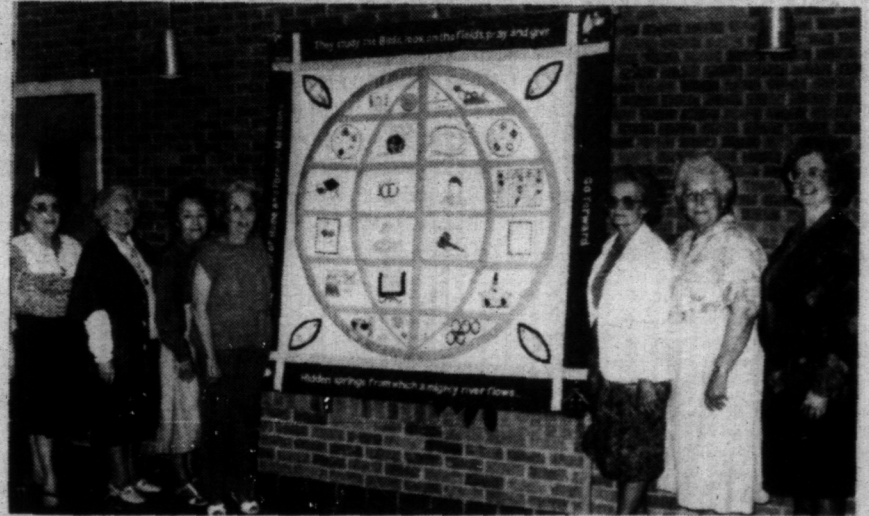
GAs of Hillcrest Church, Jackson, recently had their first Mother/Daughter Banquet. Mrs. Sheryl Ray, a missionary to Korea, and home on furlough, was the speaker. The theme was "A Heart for Missions." Pictured back row, are Sarah Combs, Jennifer Trussell, Amy Jones Rachel Burt, Angela Ray, Sheryl Ray, second row, Lind-

sey Power, Angie Kron, Nikki Case, Allison Hobbs, and Becky Holden. First row, Amy McKee, Naomi Fortune, Katie Jane Ragland, Mandy Duncan, and Lori Hamel. GA director is Teresa Fortune and GA leaders are Pam Anderson, Melody Walker, Beverly Trussell, and Maxine Kron.



GAs of Mt. Vernon Church, Columbus, recently received missions adventures awards. The recognition service theme was centered around the 100th birthday of WMU and the 75th birthday of GAs.

Pictured, front row, are, Melanie Crowder, Sherrie Newsom, Kelly O'Mary, Mary Evelyn Graves, Kristen Long, and Ashley Bartimus; back row, Jessica Burns, Alesha Ellison, Allison Pritchard, Nicole Kemp, Stephanie Edmondson, Tabitha Baucom, Shannon Edmondson, Kassie Lowe, Mandy Tullos, Loir Haley, Amanda Hickman, Lacie Lowe, and Suzanna Gore.



A Centennial quilt made by women of First Church, Yazoo City, was a winner of a second place ribbon in its category at Richmond, Virginia. Shown with the quilt are some of the ones who pieced or quilted: Mrs. Estelle Guion, WMU director; Pauline Landshaw; Ruby Nell Cowser, Centennial chairman; Mrs. Gene Roark; Mrs. Judy Moore; Mrs. Sarah Martin, quilt coordinator; and Linda Jenkins.



Ebenezer Church, Bassfield, presented its first annual RA, GA, and Acteen Recognition Service, May 1. Pictured are Bobby McNease, Merrell Porter, Kristi Hatton, Ashley Broome, Debra Jones, Brandi Hatton, Kimberly Cramer, and Alex Broome; second row, Linda Polk, Tina Mitchell, and Terri Lynne Lee. Not pictured, Brooke Dewease.

The 50th wedding anniversary reception on July 3, at First Church in Ellisville honoring Mr. and Mrs. J. Clifford Watson has been cancelled, due to the illness of Mrs. Watson.

Guy Hovis will appear in concert at Flora Church, Flora, July 10, at 7 p.m. Hovis was a regular on the Lawrence Welk Show for 12 years and began his career on the Art Linkletter House Party in 1957.

Toni Seawright, Miss Mississippi, will be guest soloist for "LIBERTY," a musical celebration of freedom presented by First Church, Crystal Springs. The program is scheduled for 8 p.m., July 3, at the Lake Chautauqua Amphitheater on Highway 51 North in Crystal Springs. Admission is free. James Beasley is minister of music. Joel Haire is pastor.

Temple Church, Hattiesburg, gave a reception June 26 to honor Richard Davis and his family, and to celebrate Davis' tenth anniversary on the church staff. He began as minister of youth and now is associate pastor/administrator.



"The Commitment Continues" was the theme for the WMU centennial celebration and Acteen recognition service held May 15 at Ethel Church. Acteens recognized were Jennifer Nance, Queen-with-Scepter, left, and Shelle Lindsay, Queen. Mrs. Donna Brown, Acteen leader, coordinated the program. After the service, the WMU held a centennial birthday party in honor of the Acteens.

George Cornett, pastor of Calvary Church, Gulf Coast, was ordained May 29. His brother, Gary Cornett, preached the ordination sermon.

Lois Hicks, member of Kittiwake Church, served as a volunteer missionary June 2-10 in Bolivia. She and another volunteer conducted VBS and other activities for MKs while the missionaries were in mission meeting.

## Secretaries will find variety at Gulfshore conference

Secretaries attending the Church Administration-Pastoral Ministries Conference at Gulfshore Baptist Assembly, July 11-13, will study a variety of topics, including coping with stress and staff relations.

The conference opens Monday, July 11, and concludes with lunch on Wednesday, July 13.

The agenda calls for eight conference sessions, each approximately one hour in length.

Other topics include "Filing Tips and Techniques," "The Telephone: Life-Saver or Time-Waster?," "Time Management," "The Latest in Office Equipment and Services." Also a

workshop on church publications will be held. The overall theme of the conference is "Life Savers for Successful Secretaries."

The conference is being coordinated by Linda Jenkins, church secretary pastor's secretary at First Church, Yazoo City.

A workshop registration form may be obtained from the Church Administration-Pastoral Ministries Department at the Baptist Building, 968-3800. Requests for overnight lodging and meals should be made through Gulfshore Baptist Assembly in Pass Christian, 452-7261.

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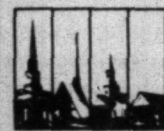
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# Moses institutes festivals celebrating God's victory

By Robert Earl Shirley,  
Exodus 12:1-27

God in his infinite wisdom foresaw that, as time went by, men would be tempted to forget all that God had done for them in the past. Consequently, in preparation for that eventuality, he commanded Moses to set aside a special time for Israel to recall God's deliverance and protection in bringing them out of their slavery in a foreign land. The Passover observance was thus given as a memorial to a time when Jehovah interceded in a historical situation in a physical way to accomplish his will. Surely we do well when we pause on our national holidays to recall that God has blessed our nation throughout her history. Not only will we then be prone to express our gratitude to him but also to accept our responsibility to keep America Christian.



Shirley

On that first occasion, every man was to take a young male lamb without blemish for his house, kill it, and place its blood on the doorpost. The meat was all to be eaten that night

with unleavened bread. This meal was to be consumed in haste with their sandals on, their rods in their hands, ready for an immediate departure. It was during that night that God was to pass through the land and smite the firstborn of each household. Only those who had been obedient and made provisions as God had commanded would be "passed over."

One must deal with a moral question when we realize that innocent individuals as well as guilty ones died during that night. However, it is still true today that although guilt cannot be transferred, the innocent still continue to suffer as a result of their parents' sin. Some have found satisfaction in concluding that the death of the firstborn was brought about by a natural pestilence resulting from the pollution of the water and the sickness of the cattle. However, since only the firstborn in each household died, the likelihood of this being the case is virtually impossible. Whatever the background may have been, we are told that God would pass through and smite the Egyptians but would save those who in obedience to his warning and

promise had made proper preparations for this time of judgment.

The Passover Feast was not to be limited to that present generation but was to be continued forever as a perpetual reminder to future generations of the time when God has spared his people from death when the final plague had come upon the firstborn of the land. Fathers were to teach these things to their children and lead them in the feast of observance.

This Jewish method of perpetuating their faith in the home has never been improved upon. Responsibility for the younger family members was not delegated to outside people or institutions. To this day, the descendants of those who were delivered from Egyptian bondage are learning from their own fathers how God interceded in the lives of their early ancestors to make possible their existence and freedom today.

The Feast of Unleavened Bread commemorated the deliverance of Israel from Egypt in haste when there was no time to prepare a leavened meal. These reminders were not for God's benefit but for man's. Although our present troubles may be of lesser intensity than those in that day, they are just

as real. The regular observance of the ritual reminds that what God has been in the past, he is still today. If he could rescue his people then, he can deliver one from his present predicament.

The Lord's Supper serves the same purpose in our lives as we recall that his body was broken and his blood shed for us. As the Passover does for our Jewish friends, this observance should deepen our awareness of the existence and presence of God, create in us a feeling of gratitude and reverence, and inspire in us greater faith and courage.

God commanded that the Passover was to be observed when they came to the land which he would give them. It is when we are in positions of safety and comfort that we are most likely to forget our need for God. This rite of the Jews and our Supper observance serve to remind us that our present freedom and blessings are not accidental. God was, and is, greater than the forces of evil. Men have sought security in many places. It is found only in the one who defeated Pharaoh in Egypt and sin and death on the cross.

Bob Shirley is pastor, Parkway, Tupelo.

## Our bent to sinning: we need divine love

By Steve Odom

Hosea 1:2-3; 4:1-3, 10-12

It has been said of the English hymn writer, Charles Wesley, that he had the melodic instinct of famous Austrian composer Franz Schubert.



Odom

Every thought that came into Wesley's mind seemed to shape itself in lyrical form. His hymns were written at home, at church, in the fields, while walking on the street, and even while riding on horseback. Before Wesley died at age 70, he had written more than 6,500 hymns, 12 of which have made their way into the 1975 edition of our Baptist Hymnal. One in particular is entitled "Love Divine, all Loves Excelling." The second verse of this familiar hymn is, like the other verses, addressed to God and asks that God "take away our bent to sinning."

Charles Wesley knew what we all know about ourselves, even if we are reluctant to admit it. We choose to walk the way of sin much more often than we choose to walk the way of salva-

tion. For that reason, we need a love that excels all other loves, a love that will not let us go, a divine love, if we are ever to be saved from self-destruction.

### LIFE AND WORK

The Old Testament prophet, Hosea, introduced a concept of sin which differed from that of the prophet, Amos. Amos saw sin as a breach of the laws of God, a disobedience for which Hebrews and Gentiles alike would be judged. Hosea concentrated upon sin as Israel's failure to fulfill their covenant relationship with God. For Hosea, sin was more than breaking a law, it was also breaking a relationship. Faithfulness or loyalty in a relationship, or the lack of it, is the focus of Hosea's message to Israel and to us.

That great Hebrew word "hesed," or loyal love, communicates God's promise always to remain faithful in his relationship with us. Sin, therefore, is not just an act of transgression. It is unfaithfulness in a relationship which results in alienation.

The believer's relationship with God is an exclusive and sacred relationship. Unfaithfulness to God can be compared to infidelity in marriage. Hosea heard God calling him to a prophetic act which would demonstrate clearly to Israel the nature of their sin. He took to himself "a wife of harlotry" by the name of Gomer and had children by her. Such an act was intended to demonstrate Israel's "flagrant" unfaithfulness to God (1:2-3).

Various views exist regarding Hosea's marriage to Gomer. Some claim that the account is only an allegory to illustrate the relationship of Israel and God. But the lack of any symbolism in the name "Gomer" and the narrative style of the passage dictate against such a view. Others contend that Gomer was actually chaste at the time of marriage and that the word "harlotry" means she had committed spiritual adultery by leaving Hosea's God for idols. This conjecture fits the text better but is reading more into the account than is actually there. Many Old Testament scholars are still satisfied with the events of Hosea's marriage as recounted in this book of the prophets.

The consequences of our bent to sinning, of

our chosen disloyalty to God, as manifold and manifest. Verses 1-3 of Chapter 4 give examples of such alienation from God. There is swearing, deception, murder, stealing, adultery, violence, and even devastation in the animal world. In light of current political, social, cultural, and ecological corruption, these results of our self-centeredness sound disturbingly contemporary. Unfaithfulness in our relationship to God has devastating effects wherever there is the potential for relationships, whether in government or in homes or in society or in nature. The quality of our relationship to God does indeed determine the quality of relationships around us. Alienation from God is tantamount to alienation from those around us.

The "spirit of harlotry" (verse 12) is the spirit of self-centeredness, a spirit rooted in a selfish will. Self-gratification knows nothing of loyalty to another and is destined to an eternity of loneliness. In our bent to sinning, may we ever remember the loyal love of God.

Steve Odom is pastor, University Church, Hattiesburg.

## Confronting Jewish traditions and meeting needs

By Frank H. Thomas, Jr.  
Matthew 15:1-16:12

In Jesus' day, the religious parties of Judaism greatly complicated his ministry. These religious parties placed their own teachings and traditions above the actual laws of Moses which God had given to the people at Mount Sinai.



Thomas

The traditions of these religious parties are referred to as the "tradition of the elders" in verse 2. The scribes and Pharisees were scholars who were devoted to the law, its transmission, its preservation, and the preservation of all traditions related to the law. We find that the scribes and Pharisees were in conflict frequently with Jesus over the interpretation, understanding, and carrying out of the scriptures. Jesus was not in conflict with the law of God, but he was in conflict with the traditions of the elders.

Such a conflict occurred in the matter of washing of hands. The ritual handwashing requirements had absolutely nothing to do with salvation or with one's standing before God.

The scribes and Pharisees, however, tried to make requirements such as this more important than God's requirements. Jesus attempted to bring back into perspective the law of God and its true thrust.

Another example of how scribes and Pharisees circumvented the law of God is found in verses 3-6. The law of God was clear that one should honor father and mother. This meant in their latter years some significant financial or otherwise material outlay of resources which the adult children might have wanted to keep for themselves. One way of getting around the commandment of God to honor father and mother with resources was to say that these resources were dedicated to the Lord. In some versions this is called corban. By so dedicating this money to the Lord and withholding it from the father and the mother, the adult children had made the commandment of God to have no effect. Yet these would have been some of the same people who would protest that they honored the Lord both with their lips and with their actions. Jesus pointed out that they were nothing but hypocrites, for their heart was far

from him.

Another of the teachings of the scribes and Pharisees had to do with that food or drink which was clean or unclean. Jesus refuted this teaching in verses 10-11 by pointing out that not that which goes into a man's body defiles him but that which comes out of his mouth and out of his heart is what defiles him. Jesus was more concerned about internal defilement than he was external defilement. If a man's heart could be cleansed, then his life would be cleansed as well.

It is with a cleansed heart that a true commitment to the Lord can be made. Such commitment was made by the woman of Canaan who came to Jesus as reported in verses 21-28. The daughter of this woman was vexed with a devil. She sought Jesus to have mercy on her daughter, but the disciples sought to send her away. Apparently in an attempt to test her commitment and her resolve, Jesus said that he had been sent unto the lost sheep of the house of Israel.

The woman worshipped the Lord, asking for his help. He replied by issuing the troublesome phrase, "It is not meet to take the children's bread and to cast it to dogs." Her reply was that even the dogs eat the crumbs which fall from their master's table. Her commitment was

firm, and she was tenacious in seeking the mercy of Jesus upon her daughter.

Had the scribes and Pharisees been as firm in their commitment to the words of the Lord as to their own traditions, they would have been much more in line with Jesus and more useful in his ministry.

The scriptural background for this lesson comes to a conclusion with the first 12 verses in Matthew 16 in which the Pharisees and Sadducees asked for a sign from heaven. The reply of Jesus was that they were able to read the signs in the sky but that they could not discern the signs of the times. It was a measure of their wickedness that they did not understand what God was doing in their day. In closing words to his disciples, Jesus warned them against the leaven of the Pharisees and the Sadducees.

Confused by a literal versus a symbolic understanding of his words, the disciples thought that Jesus was warning them against eating bread. He had to explain himself to them by warning them against the influence of the Pharisees and the Sadducees. These religious parties were troublesome for the ministry of Jesus by imposing and interjecting their traditions over those of Jesus.

Frank Thomas is pastor, Alta Woods, Jackson.

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**April 13, 1988 -  
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**May 11, 1988 -  
June 21, 1988**

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## MILDRED TURNER RELATES WELL TO YOUNG PEOPLE

Mrs. Mildred Turner reared two boys before coming to The Baptist Children's Village as a staff member in 1982. She has served effectively as a childcare worker in extended care, our crisis program and the Chemical Dependency Center on The India Nunnery Campus in Jackson. She retired for an abbreviated time but has been welcomed back to Carter cottage, one of four cottages dedicated to ministering to the chemically dependent. Pray that God will send us other mission servants with Mildred's concern for hurting youth.

Thursday, June 30, 1988

# Baptist Record

SOUTHERN BAPTIST HISTORICAL  
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Devotional

## Love, Jesus style

By Terry L. Ledbetter  
Luke 6:37-38

E. C. McKenzie once said, "The loneliest place in the world is the human heart when love is absent." How true that statement is in life. It is imperative that Christians all across the world have the love that Jesus had because so many people are hurting, neglected and unloved.

The setting at first is one where the followers of Christ are listening rather passively, but then as Jesus begins to share with them about love, their ears seem to listen anxiously. What was it about this message of love that made the disciples listen and question as they never had before? Jesus shared with his disciples and close followers, as well as you and I, three truths about love.

I. We must possess love — Jesus said in verses 27-28 that Christians are to take the initiative to love. In other words we are to love whether others return our love or not. We are also to impart a Christ-like attitude toward them (vs. 27b). Sometimes it is difficult, but we are to love the unlovely. Yet Jesus takes it a step farther when he says we are to intercede for them. Those people that we meet in life need God's love just as much as you and I.

II. We must pursue love — This great love is a charge from God for us to carry out, not a challenge that we choose to attempt. Jesus said in this passage we must love as commanded, but also love in spite of circumstances. Too often we limit our love only to what seems comfortable. God's word says to love regardless of what is happening around us.

III. We must produce love — Lives in which Christian love is evident, can only be produced if Christ is in control. Jesus said we must "love one another," but we always must remember "love is of God."

According to the Scriptures, those who cross our paths will know we are disciples of Christ if we love one another.

The old Hebrew legend is told of two brothers who lived on land adjacent to one another. One had a large family while the other lived alone. While lying awake at night one thought, "My brother must be lonely without a family, so to cheer him I will take him some grain."

At the same time the latter brother thought, "My brother has such a large family, I will share my grain with him." So both set out to do as they had planned and met halfway. They embraced because of the love God had placed in their hearts. If everyone would only express the love God has expressed to them, the world could much more easily see the joy that is found in knowing Christ.

Terry L. Ledbetter is pastor, Pine Grove, Dumas.



Ledbetter



This group is playing a trust game where the girl is raised over the others' heads and slowly swayed gently to the ground.

The trust games are designed to show the need for and effect of teamwork — particularly within a youth group.

## Gulfshore: youth conference

Photos by Tim Nicholas



Angel Plotkin of Oak Grove Church, Benton, talks with James Lewis, camp pastor, during this Youth Conference at Gulfshore Baptist Assembly. Lewis is pastor of 15th Avenue Church, Meridian.



David Hassell of Nashville, music leader for the youth conferences at Gulfshore, points a mike at a "soloist" during a fun time session.



Jennifer Green of Iuka Church writes her answers to a Bible study during a quiet time.



Angie Jones, left, of Poplar Springs Church, Mendenhall, and Jennifer Baker of First Church, Brandon, take acting lesson from Gwenda Arrinder of Columbus, student at MSU, who served on the faculty during the youth conferences.



## Book reviews

**GOD STILL MOVES:** recorded album by Sherri Stockstill; Winona, Miss.; Magnolia Records/S. J. Inc.

This is an album of 11 contemporary religious songs performed by Sherri Stockstill of Winona. It is an album easy to listen to. A full-scale orchestral background accompanies her. The numbers on the album are "A Time to Rejoice," "Child of the King," "New Jerusalem," "You Are my Rock," "Lord of All," "Shekinah," "Early in the Morning," "Hold on to your Dreams," "Cheering Us On," "God Still Moves," and "Pure and Holy."

Sherri Stockstill has begun accepting concert engagements. — DTM

**IT'S OK TO BE AN MK** by William C. Viser (Broadman Press, 231 pp., \$7.95)

Viser, the author, is the father of two MKs. He and his wife are missionaries to Brazil. While he was writing his doctoral dissertation, on the topic of missionary kids, he interviewed MKs all over the world, from various denominations. Making use of that material, he later wrote this book, giving detailed information about MKs and how to minister to them. He says MKs are different, as are all individuals, but that they also share similar circumstances. He shows how their being the product of two cultures affects their lives. In one chapter, he gives testimonies from

some MKs themselves. In the appendix, he lists ways that state, association, and local church WMUs can show love for MKs, both those in school here and those still living in other countries. — AWM

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